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THEOSOPHY

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The Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature.

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WILLIAM Q. JUDGE.

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E. T. HARGROVE, Editor.

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AUM

Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.—*Ecclesiastes*, ch. vii, v. 29.

THEOSOPHY.

VOL. XI. NOVEMBER, 1896. No. 8.

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Magazine, by whomsoever expressed, unless contained in an Official Document.

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THE SCREEN OF TIME.

IT is very difficult for those actually taking part in the Crusade of American Theosophists around the world to adequately describe its progress. The very appearance of exaggeration has to be avoided, and this may well lead to an under—rather than to an over—estimate of the success of the work. It is notorious that a participant can never write the history of an event. He colors all that he sees with his personal idiosyncracies and preferences. He is not sufficiently removed from the "sphere of activity" to see things in correct perspective. The best he can do is to faithfully narrate occurrences, leaving it to others to compare results with previous achievements and to offer a synthetic view of the undertaking.

The duty of the historian is to help the man of to-day to understand himself and his fellow men. This he can do by revivifying the thoughts and actions of men in by-gone ages, showing that history is but the orderly unfolding of thought in action—of thought which was not peculiar to Nero, Constantine or Alexander, but which is very common, very near, and which enters as much into the buying and selling of a cabbage as it entered into the partition of Poland many years ago. But to see the universal application in the particular instance when the instance is still vibrating within us, is a difficulty hard to overcome. Nevertheless, until overcome, we are only talkers of philosophy, not livers of it. We must

learn to see the great in the small and the small in the great, and must know that both great and small are the expression of universal forces and are governed by universal laws.

This impersonal view of history and of life cannot be obtained, however, without an understanding of the personal element which plays so prominent a part in every political as well as domestic incident. To properly study the war of American Independence would be impossible unless the character of Washington, for instance, were constantly kept in mind. Both the inductive and deductive methods must be followed in order to insure satisfactory results. So, in the case of the Theosophical Crusade, no matter how impersonal we may wish to be in recording its activities, it would be unwise to overlook the characteristics of those taking part in it. What may be said will not be an elaborate analysis, for the difficulty previously referred to of justly estimating immediate surroundings makes brevity not only a virtue but an overwhelming necessity. And in any case we may know that future historians will be delighted to provide unlimited destructive criticism !

Mrs. Katherine A. Tingley is the leader and originator of the Crusade. She has been well called the leader of the Theosophical movement, throughout the world. At the last Convention of the Theosophical Society in Europe, she was elected Corresponding Secretary, the significance of which lies in the fact that the only previous holder of the office was Mme. H. P. Blavatsky, the Founder of the Society. Mrs. Tingley is also the Head of the Esoteric School.

I think it is Emerson who says that one of the most delightful attributes of the "heroic class is the good-humor and hilarity they exhibit," and the leader of the Crusade has an inexhaustible fund of good-humor. Neither illness nor what is often acute pain resulting from illness can in any way daunt her perennial cheerfulness. Another of her characteristics is her persistency. Having chosen her path she will abide by it ; having entered upon some undertaking she will never relinquish it until success has been achieved. She is an indefatigable worker, with boundless energy, and becomes absolutely absorbed in whatever she has in hand. She is wonderfully free from prejudice, and as long as a thing is wise and right is careless of precedent or custom. Fearless of public opinion, without going to the foolish extreme of disregarding it ; deeply compassionate as only those can be who have suffered largely and generously ; humble and peculiarly child-like in disposition, she also has a large fund of common-sense, a very keen understanding of human nature and a profound knowledge of the world. Another characteristic is of great importance,—a capacity rather than a characteristic. In the past men have become famous on account of their ability to sense and take advantage of an opportunity. Such men have not always known when

to abstain from action and have consequently brought about their own destruction in the end. It is a question of sensing the tide of great forces in nature, whether expansive or contractive. Events and what we call opportunities are but the outer expression of these forces. Mrs. Tingley has that sense to a remarkable degree, unusually developed, for she recognizes occasions when inaction is as important as decisive action is necessary at other times. This in itself stamps the great leader. She is furthermore a very fine speaker, appealing to the hearts of her hearers, throwing great force into all that she says. No wonder that she is both beloved and respected by all who know her! What the movement owes to her self-sacrifice it would be impossible to express.

In this brief sketch, based upon continuous personal experience, no reference has been made to the higher psychic and spiritual gifts which Mrs. Tingley possesses, for testimony in regard to such matters more often does harm than good.

Continuing, with the ladies of the party first in order, there is Mrs. Alice L. Cleather, an old and faithful member of the Theosophical Society, one of Mme. H. P. Blavatsky's personal pupils and a very warm friend of Mr. W. Q. Judge. She joined the Crusade on September 20th, at Rome. An Englishwoman by birth and education, wife of a colonel in the English army, she is nevertheless a good American in her sympathies. Two visits paid to America, one in '95 and the other in '96, endeared her to so many members there that they will well understand how useful are her services as a member of the party. Mrs. Cleather is a good lecturer, speaking with deliberation and with considerable force. She is tireless in assisting younger students, for which she is admirably fitted as a result of many years careful study of the philosophy.

Mrs. Claude Falls Wright, who did so much for Theosophy in Chicago and Boston, is another important factor in the work of the Crusade, a great favorite with all who meet her. She has the rare gift of adapting herself to circumstances, an invaluable quality in work of this sort. Her unselfishness, her evenness of temperament, and her intense devotion to the cause, have often been severely tried, but have never been found wanting. As a speaker she enlists the sympathies of her audience by a certain freshness of style and by her evident indifference to its opinion of herself, personally; a characteristic which this *blasé* world does not look for in the younger generation! She is also logical in her thought—altogether a convincing speaker. At receptions and interviews she has been of great assistance to Mrs. Tingley, who has the highest possible regard for her. If it had not been for her numerous letters to Branches in America, members there could not possibly have been kept as well informed as they have been of the progress of the Crusade.

Claude Falls Wright is so well known throughout the length and

breadth of the Theosophical Society that little need be said concerning him. He is the President of the Aryan Theosophical Society of New York. Like Mrs. Cleather he was a pupil of Mme. H. P. Blavatsky's, acting as her Secretary as he later on acted as Mr. Judge's. He has had a most varied experience of the work in the movement, both in the office and in the lecture-field, of which he has taken the fullest advantage. And he loves the work; nothing better, throwing into it all his life and energy. He has of course been of the greatest service on the Crusade in working up public meetings, as well as when speaking at these meetings. For as a speaker he is not only fluent; he shows a wide range of thought and much originality. He is versatile and on his travels will doubtless gather much information which should ultimately be of no little use to the movement. Certainly the Crusade would have lost very much if Claude Falls Wright had been by any chance omitted from the party. No one could have filled his place.

H. T. Patterson, President of the Brooklyn Branch of the Theosophical Society in America, is also well-known as an old student and an incessant worker for Theosophy. As the head of a large business in New York it naturally fell to his lot to look after many matters of detail in connection with Crusade activities. He has performed the incredible task of shepherding the trunks and hand-baggage of the party across Europe without loss or damage (the check-system is not in vogue there). He has had stand-up fights with English, French, Belgian, Dutch, German, Austrian, Swiss, Italian, Greek and even Egyptian porters, and has preserved the amiability for which he is justly celebrated. Seriously, his well-known affability and kindliness have been of real service, particularly when he has occupied the chair at public meetings, which he has almost invariably done. As a speaker he excels in his illustrations. He has written more letters since leaving America in June last than he has ever written in his life before.

F. M. Pierce is also a prominent business man in New York. He is acting as the representative of the School for the Revival of the Lost Mysteries of Antiquity in connection with the Crusade. He has done an immense work in that way; a work, however, which cannot be chronicled, for it has been done through personal contact with individuals, only the results of which have been evident. But the School already owes him more than could well be believed unless his work had to some extent been witnessed. He has also acted as the *cicerone* of the party—no light task. He has looked after railway and steamboat routes, hotels, and the countless other necessary things which make traveling comfortable or the reverse. No one with experience of European traveling would have believed that such a party could have traveled either so cheaply or so comfortably as it has done. Not one hitch, and not one

cent wasted. This should show what type of man he is: a tall and very strongly built man, patient, intuitive, with sound "horse-sense," absolutely devoted to Theosophy, self-sacrificing as few can be. His best work is done with individual enquirers, to whom he gives Theosophy in "solid chunks," as one of them remarked, ramming these home with pointed logic and his own over-mastering conviction.

In addition to the above there is the writer, making seven in all; as united a body as it would be possible to get together, each having his own place and duties and yet all of them interacting perfectly.

Much territory has been covered since my last report was written and a great many people have been helped by the message of the Crusade. The Crusaders left Hallein for Vienna on the 11th, arriving there the same day. They received a most cordial welcome from the three or four members of the Society in that city, and on the following evening held an informal meeting at their hotel to consider the formation of a Theosophical Society in Austria. About twelve were present, not including the Crusaders. On the 13th a public meeting was held in a large parlor in the hotel, some fifty attending. It was a decided success, as it ought to have been, considering the labor of organizing it. For the doctrine of "the liberty of the subject" is not looked upon with favor by the Austrian police, and in order to hold a public meeting an infinite amount of red-tape has to be twisted and untwisted. Affidavits have to be sworn that no reference will be made to religion, nor to brotherhood (!); a police officer must be in attendance and must be paid for his services, and if he hears any remark which in his opinion is disrespectful to Emperor or government, woe betide the offender. As delay is of the very essence of red-tape, it is not surprising that as a rule it takes three days for an application for permission to hold a public meeting to reach the officer who controls such matters, and an indefinite time for the permission to be finally granted. So there were some doubts as to whether it would be possible to rush a meeting through with only twelve hours' notice. Thanks to Mr. Wright's persuasive pertinacity and to his plea that we were Americans and were built that way, permission was granted, the meeting was held, and an officer in full uniform graced the proceedings throughout—a congenial spirit, as it happened, a very polite and amiable man.

Next day a Theosophical Society in Austria was formed, with seventeen earnest and devoted members, many of them old students of Theosophy. Herr Last was unanimously elected President; Herr Lang, Vice-President, and Herr Max Taubert, Secretary. The latter had given invaluable assistance as interpreter and as guide through the intricacies of Viennese custom. On the 14th, ten members were taken into the Esoteric

School. An early departure was made on the following morning for Udine, a small town in Italy, just beyond the Austrian frontier, not far from Trieste. The journey to Venice had to be broken in any case, and a promise had been made by Mrs. Tingley to her friend the Countess di Brazza that if possible the members of the party would visit her at her old Frinlian castle, an hour's drive from the city of Udine. Two restful days were thus passed, Mrs. Tingley and Mrs. Wright staying at the castle, the men of the party sleeping at an hotel, the opportunity being taken to catch up to some extent with the pile of accumulated mail. Then to Venice, once so mighty, now so terribly dilapidated; a relic of the past, a skeleton city; glorying in its monuments, in its Piazza and Church of St Mark, magnificent with mosaic, in its Palace of the Doges and *Ponte dei Sospiri* or Bridge of Sighs, in its much-vaunted "oldest aristocracy in Europe"—soulless, nearly lifeless, nothing but a husk.

So on to Rome, reached on the evening of the 20th, after a twelve hours' stifling journey: Rome, once the capital of the world, the home of the Cæsars, still the centre of much power, wielded by the Roman Church. It is a wonderful city, a lasting exemplification of the old warning, *Sic transit gloria mundi.* There is the Palace of the Cæsars and the Colosseum to remind one of the splendor and yet the folly of Imperial Rome; the Catacombs, a relic of early Christian days as the guide-books say, and St. Peter's and the Vatican, resplendent with marbles that once decorated heathen temples, as witnesses to the size and imposing majesty of the modern church. Then there is the Castle of St. Angelo, once the tomb of Hadrian, next a fortress, a Palace of the Popes and a prison, where Cagliostro was incarcerated and before him, Bruno.

But there was a meeting to be held there and only a spare hour or two for sight-seeing, at which, as has been remarked before, the Crusaders do not excel. So in this of all cities, speeches were delivered on Brotherhood, Toleration, the universality of truth, on the dignity and innate divinity of man, on Reincarnation. The audience in the large parlor of the hotel was a mixed one; people present from Russia, South Africa, England, as well as Italy. Other and equally important work was done, and then at midnight on the 22d a start was made for Naples. This was a halting place on the way to Athens, where trunks had been fowarded by sea from London. Naples is celebrated (a) for being the dirtiest city in Italy, (b) for being near to Mt. Vesuvius, (c) for being the modern imitation of the ancient city of Pompeii which was so fortunately destroyed during the eruption of Vesuvius in A. D. 79. It is also celebrated for its mosquitos, which "do not bite, but chew," as an American tourist once remarked. These mosquitos did serious damage to three members of the party, who carried away with them a lasting souvenir of their visit.

No public meeting was held in Naples, but circulars and leaflets were industriously circulated throughout the town. Early on the morning of the 25th the Crusaders left for Athens, going by train to Brindisi and from there traveling by the Austrian-Lloyd line to Patras, the Liverpool of modern Greece.

Patras was reached on the morning of the 27th, and Athens, by way of Corinth, the same evening. There were no members there to meet us, and not one in the party could speak modern Greek! Judged superficially the outlook for Theosophy did not look hopeful. Only those who have experienced it can quite appreciate the peculiar sensation of being surrounded by unintelligible talking, and many vows were registered by the Crusaders to learn not only French and German, but *all* the spoken languages. Not an easy task truly, but the fact remains that one of the most formidable barriers to Brotherhood is the barrier of unknown languages.

Nothing daunted by either real or apparent difficulties, steps were promptly taken to overcome them. The American Consul was called upon, a cultivated and delightful man, who, curiously enough, had been made an honorary member of the Chicago Branch years ago and who was familiar with the tenets of Theosophy. He introduced the party to the American Vice-Consul, Mr. Nicoleides, a Greek of the best type, a friend of the King's, of marvellously quick intelligence, who knew everyone worth knowing in Athens, and who spoke English excellently. He not only quickly understood what was wanted and hastened to do his utmost for us; he as quickly grasped the general principles of Theosophy and ultimately became a member of the T. S. in Greece.

But before forming the Society there was another matter needing attention. There were several hundred Armenian refugees in the neighborhood of Athens, in the most miserable plight. They had been generously supplied with tents by the Greek government and received a pittance of food from the local Relief Committee, but during the cold nights were in terrible need of warm coverings. Many of them had fled from Constantinople with nothing but the clothes they were wearing at the time. It was at first proposed to give them a "Brotherhood Supper," but their more pressing need of blankets being only too evident after a visit to their camp, Mrs. Tingley decided to purchase a number out of a private fund partly raised by the Crusaders themselves, and to distribute these in place of the supper. An Armenian gentleman, a naturalized American citizen, who had devoted his life to the protection and relief of his unfortunate fellow-countrymen—Mr. Verjohn—assisted in this, translating the few words of hope and encouragement which the Crusaders addressed to them into their own language. It was an extraordinary sight, one never to be forgotten, to see these exiled and homeless

people so eagerly listening to all that was said, so piteously grateful for the help they received. They will not hastily forget Theosophy.

But modern Athens still had to be converted to the doctrines it had once known so well! Only a few miles from the city stands the site and many of the ruins, recently excavated, of the ancient Temple of Eleusis, where the Eleusinian mysteries in honor of Demeter were held until the end of the fourth century of our era, then to disappear, alas! from the gaze of men. It was of those mysteries that Cicero, who had been initiated, wrote that they taught men "not only to live happily, but to die with a fairer hope." Right in the heart of Athens itself stands the world-famed Acropolis, with its Temple of Minerva and its Parthenon which once held Phidias' statue of Athene Parthenos. Not far from there lies the site of Plato's School; the prison of Socrates, in perfect preservation, and countless other reminders of what the Athens of the past had done for the western world—sufficiently inspiring, as every Theosophist will understand. And the results were in keeping with the inspiration. The largest hall in the city, the "Hall of Parnassos," was taken for the public meeting on the evening of the 30th. It was packed with a deeply attentive audience, who appreciated every point made and seemed to intuitively grasp the full application of every idea put forward. There was not a vacant seat, hundreds were standing, and according to the police report over five hundred people were turned away at the doors after the hall had been filled to overflowing. A wonderful meeting, followed next evening by the formation of a Theosophical Society in Greece with 106 members. Mr. Cavarfy was elected President amidst much enthusiasm. He had very kindly acted as interpreter and his perfect knowledge of English together with his previous reading of theosophical literature enabled him to render in classic Greek ideas that are too easily distorted by bad translation. Under his able leadership the Society in Greece is sure to prosper. Applications for membership were already coming in from the provinces when the Crusade left the city on October 4th, and in a few years it is quite possible that Athens will again become a great centre of Theosophical thought.

A smooth passage across the Mediterranean from Piraeus to Alexandria, brought the Crusaders to the mouth of the Nile on the morning of the 6th. That afternoon they reached Cairo. The next report will tell of the work in Egypt. E. T. H.

Cairo, October 7th, 1896.

JACOB BOEHME AND THE SECRET DOCTRINE.*

JACOB BOEHME (or as some say, Behmen) was a German mystic and spiritualist who began to write in the 17th century. In his works he inserted a picture of an angel blowing a trumpet from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this trumpet sounds for the last time." In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as Job says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its centre, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the *Kabbala*, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to inquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Krishna says in the *Bhagavad-Gita*, he has been already or will shortly be "born into a family of wise devotees"; and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion—the Secret Doctrine—has never been left without a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were, was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took

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cognizance of the Book before him, but his spirit aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

His work was called "The Dawning of the Eternal Day." In this he endeavors to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its three chief hierarchies, and the awful effects that thereupon fell upon Eternal Nature. Mark this, not upon man—for he was not yet—but upon the Eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the *Bhagavad-Gita* we find that Krishna tells Arjuna that "after the lapse of a thousand ages (or Night of Brahm) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously."—(*Bhagavad-Gita*, Chap. 8.) Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work "Psychologia Vera cum Supplemento" that these two principles of positive and negative, the *yea* and the *nay* of the outspeaking *Supreme One*, together constitute eternal nature,—not the dark world alone, which is termed "the root of nature,"—the two being as it were combined in *perfect indissoluble union.*

This is nothing else but Purusha and Prakriti, or taken together, what is referred to in the *Bhagavad-Gita*, where it is said: "But there is another invisible, eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode."

Clearly the *Supreme Abode* could never be in Purusha alone, nor in Prakriti alone, but in both when *indissolubly united.*

This scheme is adhered to all through this great philosopher's works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In "De Tribus Principiis" he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles; and furthermore in "De Triplici Vita Hominis" he gives the three-fold life of man from which the *seven* is again deduced.

In "De Electione Gratia" he goes into a subject that often proves a stumbling block to many, and that is the *inevitableness of evil* as well as of good. From this it is easy to pass to the contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is of the nature of the quality or guna, which in the *Bhagavad-Gita* is denominated

Raja—foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Krishna says in *Bhagavad-Gita*, Chap. IV. : "There are three kinds of action; first, that which is of the nature of *Satyam*, or true action; second, that which is of the nature of *Raja*, or bad action; third, that which is of the nature of *Tamas*, or indifferent action." He then says: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom;" and a little farther on, "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world." And in another chapter, in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole Secret Doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the *Bhagavad-Gita*, and many other books treating on the Secret Doctrine, must be regarded from seven points of view; and that imperfect man is not able to look at it from the centre, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the "Dawn of the Eternal Day," and the second was devoted to an elucidation of the "Three Principles of Man." In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in *Esoteric Budahism*.

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures," which we may call principles. According to him, there are two principal ones, the watery and the igneous. These ought to be united in man; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles—or tinctures—which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to the birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated are well worthy of study not only by Western but by Eastern metaphysicians.

Let us add a few sentences to support this hypothesis from Count Saint Martin, who was a devoted student of these works.

"Jacob Boehme took for granted the existence of a Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material Nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound*, and the seventh he called BEING or the *thing itself*."

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

"The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*, and allows a passage to *fire*, which was shut up in the astringent principle."

There are in this many suggestions and a pursuit of them will repay the student.

"Now the Divine Sophia caused a new order to take birth in the centre of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This centre is the Separator." It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers entered into Para-Nirvana, their accumulated goodness pours itself out on the world through the "*Door of the Sun.*"

The *Bhagavad-Gita* says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

"The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley." It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man. There is a mystery in this statement, but not such an one as cannot be unraveled.

Boehme proceeds: "When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an igneous eruption by which there shot forth from the sun a stormy and frightful flash of fire—Mars. Taken captive by light, it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reäction. It is the gall of nature. The gracious, amiable Light, having enchained unerupted Mars, proceeded by its own power to

the bottom or end of the rigidity of Nature, whence, unable to proceed further, it stopped, and became corporeal; remaining there, it warms that place, and although a valet in Nature, it is the source of sweetness and the moderator of Mars.

"Saturn does not originate from the Sun, but was produced from the severe astringent anguish of the whole body of this Universe. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in moral nature corresponds thereto." (This is all the highest astrology, from one who had no knowledge of it.) "As in the Sun is *the heart of life*, so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation, nor any corporification.

"Venus originates in *effluvia* from the Sun. She lights the unctuosity of the water of the Universe, penetrates hardness, and enkindles love.

"Mercury is the chief worker in the planetary wheel; he is *sound*, and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power."

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again: "The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar centre."

As to the Moon, it is curious to note that he says, "She was produced from the sun itself, at the time of his becoming material, and that the moon is his spouse." Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count Saint Martin continually read him; and the merest glance at the "Theosophic Correspondence" or "Man—His Nature," etc., or

Saint Martin, will show that from that study he learned much. How much more, then, will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

WILLIAM Q. JUDGE.

THEOSOPHY IN THE APOCRYPHA.

I. ESDRAS.

THE word *Apocrypha* means hidden, or secret, *i. e.*, esoteric, and is applied to fourteen books originally published with the *Old Testament*, but now omitted, as they are not recognized as canonical by the English Church. The Roman Catholic Church admits most of them, the Greek Church admits them all. They are too little studied by theosophists, for they are full of wisdom and beauty, and rightly bear the name of the secret or esoteric teaching, and they need no endorsement of church or state to those who are familiar with them.

The most important, to us at least, are the two books of *Esdras* (identified with Ezra and a continuation of the books of *Ezra* and *Nehemiah* in the *Old Testament*), the *Wisdom of Solomon* and *Ecclesiasticus*. From the two latter Dante drank deep draughts of inspiration, and his descriptions of Beatrice are full of quotations from the *Wisdom of Solomon*. I shall not try to unravel the meanings of the seven wonderful visions of Esdras in this brief paper, but only endeavor to point out a few striking instances of the theosophical ideas in these books.

The *Wisdom of Solomon* was said by the Fathers to have been written by Philo, called Judæus, but this point is much disputed. Philo was a Pythagorean and Platonist, and his teachings were those of Theosophy as to the doctrine of the Absolute; he wrote of the Logos as a synthesis of the creative forces of Nature, and taught the dual nature of man and reincarnation, and his writings are at least in accordance with the books above mentioned, even if he wrote none of them.

The first book of *Esdras* is chiefly historical, like *Ezra* and *Nehemiah*, but *Esdras II.* is apocalyptic and full of beautiful and significant passages. Not to mention the vision of Ch. II., the idea of primitive man as an unreasoning animal is distinctly set forth in v. 5 of Ch. III., which says:

"Thou gavest a body unto Adam *without soul*, which was the workmanship of thy hands, and didst breathe into him the breath of life, and

he was made living before thee. And unto him thou gavest commandment to *love thy way* [nothing said here of anything more than an observance of natural law], which he transgressed, and immediately thou appointedst death in him and in his generations."

In Ch. IV. we have the beautiful parable of the forests and the sea, and in v. 28-30, comes what might be a description of the *Kali-Yuga.*

"The evil is sown, but the destruction thereof is not yet come. If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good. For the grain of evil seed hath been sown in the heart of Adam from the beginning."

We cannot have reconstruction without destruction, and the nature itself must suffer change before the better harvest can be planted. Here we have clearly suggested too, the dual nature of man, and the doctrine of Karma. Unless the grain be uprooted, the necessary harvest must follow the sowing, and in the first of men was implanted the capacity for sin, as well as the capacity for right-doing.

It would take too long to go through the whole book, but it is an interesting fact that Esdras refers to the gradual decrease of stature in the races.

"Ye are of less stature than those that were before you," he says, "and so are they that come after you less than ye." * And he refers in Ch. VII. to that primitive state of innocence when "the entrances of the elder world were wide and sure, and brought immortal fruit," but when mankind had fallen into sin, "then were the entrances of this world made narrow, full of sorrow and travail: they are but few and evil, full of perils and very painful."

In the same chapter the prophet refers to the *pralaya* of seven "days":

"And the world shall be turned into the old silence, seven days, like as in the former judgments [indicating former periods of repose]. And after seven days, the world that yet awaketh not, shall be raised up, and that shall die that is corrupt. And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them." So is it said in the *Sacred Slokas:* "The thread of radiance which is imperishable and dissolves only in *Nirvana,* reëmerges from it in its integrity on the day when the Great Law calls all things back into action."†

Then Esdras, moved by the thought of all the sin and suffering that

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* *Esdras* II., Ch. V., 54-55. *The Wisdom of Solomon,* Ch. XIV., v. 6, speaks of "the old time, when the proud giants perished."

† *Secret Doctrine* II., 80.

must be in the world, before the promised glory should return, asks the old question, "Why do we live at all?"

"It had been better not to have given the earth unto Adam, or else when it was given him, to have restrained him from sinning."

And the Voice that was like "the sound of many waters," that spoke to him in the visions of the night, answered him with the doctrine of the Cycle of Necessity.

"This is the condition of the battle, which man that is born upon the earth shall fight; that if he be overcome, he shall suffer as thou hast said; but if he get the victory, he shall receive the thing that I say." "Therefore, O Arjuna, resolve to fight," says Krishna.

When Esdras had prepared himself by prayer and fasting for spiritual illumination, a full cup was reached to him, "which was full as it were with water, but the color of it was like fire. And I took it and drank; and when I had drunk of it, my heart uttered understanding, and wisdom grew in my breast, for my spirit strengthened my memory."

Of the two hundred and four books that the five swift scribes wrote at his dictation, he was told to publish the first openly, but to keep the seventy last, "that thou mayst deliver them only to such as be wise among the people. For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge."

"I shall light a candle of understanding in thy heart," said the Voice, "which shall not be put out till the things be performed which thou shalt begin to write."

KATHARINE HILLARD.

A CHOICE.

I SAT by the fire mourning the mistakes and failures of the past, with only the ever-watchful "Eye" for company. Suddenly a voice within conversed with me, yet not a "voice" but rather another *part* of me, which put its thoughts within the brain beside of mine.

"Regret not what is done and cannot be undone. Lo! while you sit brooding here, gray shapes of doubt, fear and disappointment fly from your brain to lay their weight of care on other minds and so increase the sorrow of the world."

My answer was "If I do not repent what I have done, how shall the lessons of my life's mistakes be graven deep enough upon my soul."

The voice replied "Write them upon your heart in words of *fire*, but with *rejoicing* that you thus have gained further illumination for your way

ahead which yet is dimly lit. No weak repiner gains the Gates of Gold, no feeble arm can raise its mighty bars; think you of this and learn your lessons well."

Gold and silver rays flashed through the air. The "Eye" watched closely, and seemed to glow with phosphorescent light. Therefore I turned my thoughts upon the Master, striving to place his face before me.

Then the face of a dear Friend, who is not known on this material plane, came up before me, and my whole heart went out to him.

"Dear Friend," I thought, "if I could have a moment's converse with you face to face, as man to man, without a veil between, the force you have would bear me like a mighty tide, to heights I never dreamed of scaling."

Again the voice spoke, "You know not what you ask; that force you speak of might shake your nature to its very depths. And do you know what demons might fly out from thence to torment and assail you? Are you strong enough for these? But since the soul has power of choice, say for yourself, whether you will or not! But think of this, if for the personal gain you will risk the personal loss, will you risk losing some future power to aid your brothers?"

I felt abashed, ashamed. Beside me I saw a golden light. I closed my eyes and said, "No, I dare not, dear Friend, come not yet!"

CAVÉ.

PLEASURE.

"Onward he passed
Exceeding sorrowful, seeing how men
Fear so to die they are afraid to fear,
Lust so to live they dare not love their life."

CHARACTERS.—THE AUTOCRAT, VESTA and THE SCRIBE.

SCENE. *A sick room.*

The Autocrat, *recovering from an attack of the grip, is discovered tossing in bed vainly trying to find a cool spot on his tumbled pillows but, being an autocrat and hating to be fussed over, suffering in silence.* Vesta *is sitting by the window in a riding habit. Enter the* Scribe *dressed for riding.*

The Autocrat. Let's ask the Scribe.

The Scribe. Ask him what?

The Aut. It is a question of morality, that is, perhaps, immorality.

[*The* Scribe *blushes to think he is to pose as a judge of morals, but, obeying a stern command from the* Autocrat, *seats himself and attempts a judicial expression.*

The Aut. What would you think of a man who——

[*Here he pauses trying to think of a simile that will be sufficiently near the facts to escape comment from* Vesta, *while sufficiently far from them to make the* Scribe *agree with him. He is interrupted in his meditation, however, by* Vesta, *who suggests that the* Scribe *be given the conversation as it occurred. The* Autocrat *objects violently to such an injustice to his side of the case, but pulls himself together and starts afresh.*

The Aut. It is all contained in something Mr. Judge once said to the effect that you should never do anything for the lower self alone.

Vesta. For the *sake* of the lower self alone, I think more nearly expresses Mr. Judge's meaning.

The Aut. Yes, the exact words are "not doing that which one's personal self desires for itself." That I believe is a complete guide for conduct. If you live up to that——

The Scribe. You'll not be immoral.

[*The* Autocrat *frowns sternly at the interruption, and the* Scribe *subsides.*

Vesta. But Mr. Judge was then speaking of the perfection of self-discipline, which, he added, "is hardly possible in our present state, nor would it now be judicious."

The Aut. (*continuing his own thought*) Some people are born ascetics, and pleasure has to be pumped into them. That is the nature of Vesta there. Ever since she can remember, and long before she was conscious of it, she was doing penances, denying her lower self, saying "Ave Maria's," and all that sort of nonsense.

[Vesta *here interposes a strenuous denial of anything of the sort, mildly inquiring how the* Autocrat *knows anything about it. The* Autocrat *continues, however, without heeding.*

The Aut. Now I, on the contrary, at that age, was just gunning round after all the pleasure I could find. I tried to get the last ounce of physical enjoyment out of everything I came in contact with.

The Scribe. I should judge that highly immoral.

The Aut. The result is that now, twenty-five years from then——

The Scribe. Oh, if it goes back twenty-five years, I take it all back about being immoral.

[*The* Autocrat *comments upon the* Scribe's *extreme youth as manifest in that last interruption, and continues.*

The Aut. The result is that now Vesta can let herself go,—get some

fun out of things, and I can't. Every time I take a particle of pleasure I have to hold on to myself. Sometimes I get through all right, sometimes I don't.

The Scribe. If that's what you ask my opinion about, I think it is a —— shame.

The Aut. Isn't it? But then you have to pay the piper. In my last incarnation I must have been a king or big gun of some sort, who while he may have been a decent enough sort of man, was indulged in ways kings were in olden times.

The Scribe (*with a highly reprehensible flippancy*). Given too much to eat?

The Aut. Yes, too much of everything, and I brought all that over in the shape of a body the reverse of ascetic.

[Vesta, *who has kept the main thread of the discussion here brings us back from the* Autocrat's *interesting Autobiography by remarking that the conversation began with reference to her riding.*

Vesta. If you take as narrow and literal a view of what Mr. Judge says as the Autocrat does, interpreting it to mean that you should deny yourself all pleasure ——

The Aut. I don't so interpret it. Don't take pleasure for the sake of the lower self only.

Vesta (*continuing*). Why should I ride? Why shouldn't I take my exercise in some less agreeable form? It would do me just as much good. As the little Doctor says "Medicine for your soul and medicine for your body."

The Aut. No it wouldn't. Exercise doesn't do you half as much good if you don't enjoy it.

Vesta. That is just what I mean. I think it a mistake to consider that you are to deny yourself all pleasure. It is against all our teachings. It is comparatively easy to deny one's self altogether, but as usual it is the middle-path that is right; it takes far more strength to be moderate.

The Scribe. Yet despite its difficulty it is surely the true asceticism. No one could read the *Bhagavad Gita* and doubt that. We are told to sacrifice action in inaction. So it is with our pleasures. In the very enjoyment of them we should sacrifice them,—if you can take my meaning.

Vesta. It is the old Catholic idea—In joy or grief the Catholic Sisters will tell you the same thing "Offer it up." The thought underlying the phrase is very occult. You remember what is said in the *Letters* about the "Altar of the Heart?"

The Scribe. It seems to me we have grown beyond the Autocrat's view. His is the asceticism of the middle ages, which led men to shut themselves away from all temptation. Surely the world has grown beyond that now. We of to-day should be strong enough to lead ascetic

lives, enjoying the pleasure, as we have to endure the pain, without being blinded or absorbed by it.

Vesta. Truly, we must "be happy as those are who live for happiness," yet remembering always that our happiness is an incident, not our real aim, striving to realize that "though the outer be full and rich it is so because of the inner shining through and to look ever back to that which shines." That seems to me to be the heart of asceticism.

[*The* Autocrat *who has been vainly trying to make himself heard here interposes an energetic denial of all that has been attributed to him.*

The Aut. I protest. I did not say anything so foolish as that a person should deny himself all pleasure. I said the perfect practice would be never to do anything for the sake of the lower self alone. It must be quite frequently the case that one's duty leads one along pleasant paths, our weak human nature could not stand the strain of life otherwise. But it is equally true that this legitimate pleasure when it comes is dangerous for some natures and perfectly safe for others. I've got to look out.

The Scribe. I don't believe that our human nature is so awfully weak. We have simply abused our senses, and that which has once been abused cannot be used with impunity. There must first be a reädjustment of the relative positions. The man must regain perfect control of his instrument.

Vesta. But it is my belief that strain and undue pressure will never accomplish good results. We should be firm with ourselves but not needlessly severe. Otherwise we provoke dangerous reäctions and run risk of breaking, instead of tempering our instrument.

The Scribe. To my thinking the mind is a machine and should be cared for and studied as such. In conquering and gaining control of what should be an instrument do not break it, or destroy its edge and usefulness.

[*The* Autocrat *not to be behindhand now puts in a quotation.*

The Aut. "For the first step is one of difficulty and needs a strong man full of psychic and physical vigor to attempt it." We all have some faculty, some instrument so strong that when we attempt to forcibly conquer it, to break it to our will, it has the power though conquered to leave us exhausted both mentally and physically. Then it is that there is most danger from reäctions. I know T—. had a good deal to say on that subject. It was his theory that you should lead your own reäctions. That when you feel yourself under too great a strain and find it necessary to hold on to things with both hands and your teeth it is time to call a halt. Go to the theatre, read a novel or do some other perfectly aimless thing that usually you don't allow yourself to do. Then instead of gradually working up to the breaking point and coming down with a flop, you recognize your danger and walk quietly down hill to a safer level,

stay there long enough to get a good rest and then begin to climb again. The simile is mixed but the idea is good.

[*Here the horses are announced. The* Autocrat *subsides and once more wrestles with his pillows, with the result that his lower self comes to the surface through the disordered bed coverings.* Vesta *starts to help him but remembers in time and she and the* Scribe *turn to leave the room. The* Autocrat *still scowling at his lower self makes a remark about some people leading their reäctions every day, the purport of which is lost however, for* Vesta *is saying to the* Scribe.

Vesta. After all, we all think alike. "That man seeth with clear sight who seeth that the Sankhya and the Yoga doctrines are identical."

THE SCRIBE.

THEOSOPHY IN THE HOME.

THEOSOPHICAL principles to be vital, must be lived from within, outwards. They should pass uninterruptedly from the state of intuitive ideas into that of objective activity. Pure intellect, analytical and agnostic in attitude, delays this process. While it searches the content of the heart in the spirit of a customs officer examining suspected luggage, much of the force of that heart's spontaneity is lost. We are dealing with questions of Force, and, from that aspect, intuitive ideas are deadened the moment they are intellectualized.

It imports much for the progress of Humanity that individual men shall at the present juncture learn to *trust* the heart-impulse lying at the back of Nature; that they shall transmute the potency of the Ideal into the Real in action, and so make Theosophy a living power in the Life.

In the daily practice of our philosophy we need a thread of light to guide us to that living heart of Nature whence Life, upspringing, wells forth to animate all lives. Shall this clue be found in the sad and labyrinthine homes of men, too oft abodes of the "living dead"? To live in conditions opposed to the laws of Life evolves activities of that separative order which conserves only to paralyze; which destroys with destruction in view as an end, and not as a means of building afresh. Could we discard the fatal habit of viewing acts and conditions as final and complete in themselves, could we see each interlinked with the whole plan of Nature, we should in that broader aspect regain a sense of proportion, of relativity, of interaction of states of Being, to which the minds of men today are either strangers, or wholly averse.

In respect of the Home, it would appear that the necessary clue may be found by regarding the Home in its true, its essential light. Life is full of false lights, false reflects from the falser Self; the homes of men are in the main unwisely viewed; they are regarded as centres of self-conservation. To most minds the function of the Home, of the Nation, of all organizations is, primarily, to establish a distinction between the life of that centre and other similar centres; to mark off a portion of Life for individual purposes. This is partially true, this use of centripetal force; but let not the centrifugal be omitted; neglect not the uses of interaction. The Home is a place where are gathered together the results of the personal life, a place where we garner all the accretions of a life pursued for the purposes of self; we maintain there the same unyielding central motives and plans, resisting all that opposes them. Home! It is a Kama-lokic treasury where the personal self takes its ease in a mirror lined domain, seeing on all sides itself in its multitudinous hopes and fears. *My* home, *my* children, *my* religion, *my* plans: So runs our dreary creed. The man or woman who has even changed the personal accent, so that it shall read my *home*, my *children*, my *religion*, has taken one step towards the Actual, has glimpsed a possible alteration in the tenor of life. Our homes, that should be causes, are results. Let us make them causal and final.

To do this, to elevate the Home in the scale of Power, we must recognize that it is, in essence, a sphere of action, a centre of Force. It imports much and continuously what forces we originate in our homes. The Home is a sphere of Life, not a centre of static or mechanical Force; it is an atmosphere where divine breaths are playing. All who come to it take from its energies and none can depart without having contributed to them, for each has brought and has taken away Life and the experiences of Life. Each contacts there a certain mode of Force whose impress has made for or against evolution. Every Home has a spirit which it unconsciously expresses; from this spirit men may learn, whether it be wisdom or foolishness, but that which is helpful alike to the dweller and the stranger within the gates is that spirit of broad tolerance which modern education so often aims to defeat. It is not sufficient that the Home should be hospitable to persons; let it be hospitable to ideas; the angels entertained unawares are not bodies; it is our high privilege to minister there to souls.

Consider with me for a moment that the soul chose its earthly dwelling, its various abodes in matter, whether of the body, the family, the nation, as centres of Life wherein it might best express itself, while evolving and gaining the experience now most needed by it. Yet in the modern Home we have attempted to crystallize the living Life into some form which shall represent the mind of the builder of the Home! When

that living Light which evades our classification and mocks our sterilizing plan, pours into our mould of clay and breaks it, what futility of grief or wrath is ours! When some line of Karma is worked out, there comes a precious instant where further growth is possible. In that instant the forces of Life assist the budding soul to cast a husk away; it may, if it will, enter a further stage of unfolding, of development toward a fuller Life. Yet in the very moment when greater freedom becomes possible to the soul, the human mind names these agencies of liberation Death, Loss, Disappointment, Despair, until the shuddering soul—as human beings have been known to do—entreats that it may again feel the safe enfoldment of the prison wall. The Home is maintained as a higher form of limitation, but the aroma of Freedom is lost.

How then to make a Home which shall assist those souls who come to it as to a nucleus of Life, there to learn of the Mighty Teacher? There is no formula for this diviner atmosphere. It is created by the breath of the souls dwelling therein: it is themselves. This question may well be asked and must be often asked, with intervals of stern endeavor set firmly between each inquiry, before the true Home impulse can be communicated at all: each fresh propulsion of the heart towards this image assists in its evolution, until at last the centre becomes actual because it has been so long and so fervently ideal. Vibrating waves of Thought, pulsing about the image, have urged it on through the ether into the receptive air, have developed it from a thought into an action, from power latent to power alive and current in the world of men.

It thus seems that we must go to the field of Force for our answer, seeing that we deal with Forces, and not with a supposed solid, material fact called Home. The essence of all Energy is that it shall act and reäct; the moment it had ceased to interact it would have passed out of Being. It is unthinkable that Energy shall cease to be; though man in his folly endeavors to detain it in the cells he so laboriously builds for its occupation; yet in so far as he thinks and observes at all he comes to see that if he would make of his Home a living centre, he must first provide for the free interaction of Life there.

He does this by means of two great occult forces. The first of these is Harmony. Magic word, so oft repeated, so little known! Harmony! By its true use man the slave becomes man the master magician, balancing the Forces of his own existence. It is not to be presented in a nutshell, or to be verbally included between the covers of a book. It is to be sought for, to be lived, to be felt, but not to be described. It is not amiability, nor cheerfulness, nor sentiment, nor sympathy with those whom we can understand to the exclusion of the broad Whole whose sole common experience is Pain. By-products these; partial and temporary adjuncts which disappear in the fiercer throes of Life. Patience perhaps? Patience wears

a tinge of sadness; she must merge into Contentment, her higher Self ere she can touch this master-chord of Harmony. In the *Voice of the Silence* we are told that the real Compassion is Harmony; I seem to descry it as that entire acceptance of the Law, that harmonious adjustment of the mind to the ebb and flow of Life.

The continual alterations in the mode of Life's action which we feel in our lives, are they not really the efforts of the Law to reädjust those lives, bringing them into line with the currents of Life in that ether, that atmosphere, that heavenly breath which pours its tidal waves throughout our spheres in continual endeavor to adjust their individual pulsations to the universal action? Did we never think that Life must snatch us from the sands ere It could launch us on the shoreless sea? The evil which is not resisted of the wise is that seeming sorrow which is the breaking up of our hopes and habits under the action of a wider Law. To hold the Home as a place where Life may freely come and go; to teach each heart within that Home to cast itself freely upon Great Nature; to trust Life largely; thus, companions, shall we administer our stewardship faithfully.

From this point of view, the Home serves a universal purpose. Our children are not ours; they are Life's children; their souls sparks of the Mother-Soul, their bodies formed of lives of Mother-Nature. We and they came together, not by chance, but of set purpose. We are here for one another and because of one another, our purpose that of learning more of Life in company. Human Law compels us to feed, clothe and nurse our children; divine Law demands that we do the same by their minds. It is for us to assist these Egos to evolve their powers and train their thoughts. We can help their building of the brain by simple demonstrations of the Unity of all things, of the analogies of Nature. We can show them that every model man ever made has been patterned after some one of her forms, that every thought mind ever thinks takes effect in surrounding Life; we can call the tides, the winds, the stars in their courses to our aid; no example too high to serve the purpose of the true Home.

Our own relations with our home companions must be our first and continual illustration of these truths. We must look at the essence of things, see them in their wider relations, inform all our dealings with Love, with Compassion, with Harmony; shall we evoke these in other hearts if we have not poured them forth from our own? No; no; our lives alone are teachers and helpers of men: our fine language is nothing. The deed, and not the word, is eloquent.

Toleration is the second necessary Force. It is Harmony expressed in relation to mankind. It opens the mind and sweetens the heart. It enriches the individual life by many an experience not yet its own, for

to the tolerant man many puzzles of existence are revealed. In pure practicality this quality is invaluable in every form of civic life. It is the Door of Heaven—that Heaven which is Harmony. A little child comes to its use as readily as the sage—more readily.

If continuously and steadfastly we view thoughts and acts from the standpoint of Force, we see that man evolves given Forces, causing them to play for good or ill in that centre he calls Home. The Home is not a toy we have made for ourselves; it is an offshoot of Karma wherein man meets his just debts and must pay them; not a private speculation for the furtherance of personal aims, but a focus of the Universal and Divine; a point of friction, if you will, between spirit and matter, but the contest is for advancement and not for retrogression of the human soul. Our homes should be so vital to the welfare of the community that each would be missed from its orbit as a planet from its system. It is there, and not elsewhere, that the gods await us. The Soul sheds her mild radiance upon these homes of men and would claim them for her own; she would use them for the sheltering of egos yet unborn; for the deeper unfolding of our latent powers; as altars of ministration to the race. Let but the heart of Love govern thee and thy home, and all shall presently be well with thee and with us all.

JULIA W. L. KEIGHTLEY.

QUESTIONS AND ANSWERS.

F. T. S.—Is the "Crusade" an official activity of the Theosophical Society in America?

ANS.—Certainly not. It is no more an "official activity" than any other enterprise entered into by members of the Society in connection with the work of promulgating Theosophy. Not a cent has been paid towards its expenses out of the Society's funds, and the officers of the Society who are taking part in the movement, do so in their private capacity as members. It cannot be too often repeated that the Theosophical Society in America, officially speaking, has no views on philosophical, religious or scientific questions, except in regard to Brotherhood. Any member has a perfect right to disagree with the views of the Crusaders—if he knows them.

E. T. H.

W. T. P.—I have never rightly understood the place that desire should hold in my life. We are told to kill out desire and yet I cannot see how we can do anything without it.

ANS.—It is never wise to take isolated statements as finalities but the

context should always be studied. The injunction "Kill out desire" occurs in *The Voice of the Silence* and therefore to understand its meaning and application we must to some extent know what is the trend of the whole of that little book. We are told that it is "for the daily use of lanoos (disciples)" and it is "dedicated to the few." Its keynote is renunciation and compassion and it is written for the practical guidance of those who are striving to enter the "path."

All this must be borne in mind if we wish to understand the question before us. Closely following this injunction to kill out desire comes this paragraph:

"Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent and the perishable."

"Help Nature and work on with her — — —"

This shows clearly that the desire to be killed out is the personal desire, and is that which is related to this transitory life and to the lower self. A distinction must be made between the personal and the universal. Nature works for all, gives to all, and to help Nature we also must work for all, live for all. This means that every personal desire must finally give way to universal and impersonal desire. For back of Nature, back of the manifested Universe, is universal desire. In the *Secret Doctrine* we read: "Now Kama is 'Aja' (the unborn) and 'Atma-bhu' (the self-existent), and Aja is the LOGOS in the Rig-Veda, as he is shown therein to be the first manifestation of the ONE: 'Desire first arose in IT, which was the primal germ of mind'; that 'which connects entity with non-entity' say the sages." * Hence so long as the soul remains in the manifested worlds it must be subject to universal desire which is the mainspring of manifestation. And even the soul that attains Nirvana and refuses it must use this universal force; though all thought of self, all desire that pertains to self, is slain.

But what is meant by *killing* out desire, how is it to be accomplished? Desire is the basis of action and looked at as energy cannot be destroyed but may be applied in other directions and towards different ends. All progress is from step to step and no jumps can be made, hence the injunction to kill out desire is only for the few, for those who are ready; but for the many, if it were possible for them to kill out desire, to pass out of the personal life with its personal desires, its bonds and limitations, into the impersonal, the soul would find itself adrift or rather would not find or know itself at all. Man, the ordinary man, in his present stage of development needs his desires to help him forward, but his progress depends on his letting go of lower and taking hold of and following higher and ever higher desires. The higher desires can and

* Vol. II., p. 578 (old ed.)

should be cultivated and in proportion as we become actuated by unselfish and pure desires the lower desires will cease to have power over us and will finally die out.

The surest way of killing these lower desires is to follow the higher, putting forth our energy towards the attainment of nobler and loftier ideals. Then those desires which relate to the merely personal life will fade and disappear and at last give place to the impersonal and universal. Only step by step can we attain to this, but by using the energy of desire we may climb up to the very entrance of the Path and shall then perchance understand the injunction "Kill out desire."

Let us desire to enter the Path; let us desire, with Nature, the good of all creatures.

J. H. F.

LITERARY NOTES.

THE IRISH THEOSOPHIST for September. The opening article "Man as a Force" by Mrs. Keightley is one impossible to review in a word. It is a splendid piece of work. To characterize it further would be but to limit the praise it deserves. There follows an illustration we try to admire and cannot. The interest of Mrs. Johnston's article on "The Mystery of the Mysteries" is well sustained. "An Allegory" by Melchoir is above the average of this class of work and "The Outlook" gives a record of the ever-growing activities.—[G.]

LOTUSBLÜTEN for September (German) has an appreciative notice of the "Theosophical Movement in Germany and the American Crusaders." Three articles noticed last month are continued and there is a quotation from Dr. Paul Deussen on "The Philosophy of the Vedanta."—[G.]

THE THEOSOPHICAL FORUM for September opens with an account of the 2d Annual Convention, T. S. E. Mr. Main and Dr. Guild write learnedly of the differences between the scientific and Theosophical theories of evolution. There is much news of the Crusaders and an interesting announcement concerning the new School for the Revival of the Lost Mysteries of Antiquity.—[G.]

ORIENTAL DEPARTMENT PAPER for September-October. These translations grow in value and interest. A portion of the Chhandogya Upanishad is translated and explained, and translations of portions of the works of Shankara and of the Dhammapada follow. A series of papers on the Bhavagad Gita is promised, which will appeal to the many lovers of that greatest of all the scriptures.—[G.]

OURSELVES for August contains the opening chapter of a story by Gordon Rowe, an article on the School for the Revival of the Lost Mysteries of Antiquity, "In the Country," a triologue on country and town-life in which some rather extraordinary statements regarding nature are made, and a well-intentioned little paper, entitled "Cloud and Sunshine."—[G.]

THE LAMP for September has a review of Etidorhpa for opening article, followed by a continuation of "Justice." "The Fatherhood of God and the Brotherhood of Man" explains simply and succinctly the Theosophical interpretations of these doctrines. In "Notes on the Voice of the Silence" one would like to know what "the inner centre of the atom" may be?—[G.]

THE THEOSOPHICAL ISIS for September has much of interest. We have a leading article on "Forgetfulness" well worth reading, two articles on "The Science of Breath" and "Egyptian Cosmogony," which are full of suggestion, and Mrs. Keightley's "The Divine Reproach" has all her old-time fiery touch.—[G.]

LUCIFER for September publishes one of the promised fragments from the pen of H. P. B., entitled "The Mind in Nature." Polemical and sketchy, it still has much of the charm of her finished articles. "On Dreams" is by an Indian contributor, who, after employing much Sanskrit in elaborating a theory, examines the facts which "seem to stand in the way of the theory," and finding that the facts resolutely remain in the way, appends the appropriate signature of "Svapnin." "Musings of a Neophyte" is not a strong contribution. A few magnetic splashes of color, said to have been seen by "two clairvoyant Theosophists" are dignified by the name of "Thought-forms" and illustrated by chromo-lithography. The accompanying text by Annie Besant is as materialistic as it is fantastic. Portions of it border on blasphemy, as "A beam of blue light, like a pencil of rays, shot upwards towards the sky, was a thought of loving devotion to the Christ from the mind of a Christian." It is to be regretted that such puerilities should appear in a Theosophical magazine. Of the continued articles, that on the "Later Platonists" is more interesting than usual, though the style drags heavily.—[P.]

THE THEOSOPHIST for September. "Old Diary Leaves" tells of a trip to Baroda with H. P. B. and of a visit to Ceylon alone. It was on this latter visit that Colonel Olcott began the mesmeric healing that he practised successfully for so long. There is a well written article by Mr. Fullerton called "Theosophy in Practice," an interesting account of the "Folk-lore of the Mysore Muluaad," the beginning of an article on the relations of the sexes very much out of place in the *Theosophist*, and a reprint of an article on Mind Cure.—[G.]

WHY WE SHOULD STUDY THEOSOPHY. A reprint of this excellent pamphlet by A. Marques, F. T. S., has just been published. The price is 2 cents each or $1.50 a hundred and copies may be obtained from the Atma Branch, P. O. Box 1685, New Haven, Conn.

MYSTIC MASONRY; *or, the Symbols of Free Masonry, and the Greater Mysteries of Antiquity*, is the title of a new book by Dr. J. D. Buck, shortly to be issued, which promises to be of great interest especially to Theosophists. The author's notice tells us that "the book is designed to pave the way for the School for the Revival of the Lost Mysteries of Antiquity," and that "the author's profits, if any arise, will be devoted to the Crusade fund until all its expenses are paid." Circulars have been sent to all Branch members of the T. S. in A. through their Branch Secretaries, and it is hoped that as many as possible will send in their names as subscribers. To all Theosophists and to all who are familiar with Dr. Buck's writings, this his latest work will need no other recommendation than "It is by Dr. Buck." The subscription price is $1.25, and all who wish the book should send in their names at once to THE ROBERT CLARK COMPANY, *31 to 39 East Fourth Street, Cincinnati, Ohio*, the subscription to be paid as soon as notice is given that the book is in press. After publication the price will be $1.50.

KEY TO THEOSOPHY. The long-promised new edition of this valuable work is at last ready to send out and back orders have already been filled. This edition is printed from new plates, on paper specially made for it, is beautifully bound in cloth of a new pattern, with new side and back stamps, and is greatly superior, in mechanical execution, to any of the previous editions. It contains 360 pages including a glossary and index, and a number of serious errors which are found in other editions have been corrected in this. Sent by mail or express, charges paid, for $1.50, by Theosophical Publishing Co.

SPECIAL NOTICE.

Subscribers to THEOSOPHY who desire to have addresses changed must, in all cases, send written notice to that effect, addressed to the publishers. It is not sufficient to send a general notice to some other department with the expectation that it will receive attention all round. The work in the publishing department has grown to such proportions that this rule must be strictly followed.

MIRROR OF THE MOVEMENT.

THE THEOSOPHICAL HOME CRUSADE.

This is a new activity outlined by Mrs. Tingley and started at her suggestion. Its object is to spread more widely the simple truths of Theosophy, especially among the poor. It is hoped that as many as possible of the branches will take up this work and that the members will organize as "Home Crusaders." The plan suggested for each branch is as follows: To hold special meetings in different districts in the city and neighborhood, going to neighboring towns if possible; to have these meetings as often as possible, and to advertise widely; to have from three to seven speakers and short addresses, about ten minutes, on practical Theosophy in plain English, relating it to daily life; to have music; to open the meetings with a statement of the objects of the T. S.; to announce time and place of regular meetings of the branch and invite inquirers.

The New York branches held their first Crusade Meeting in Tuxedo Hall, on Sunday morning, October 11th. Mr. A. H. Spencer presided and the program was as follows:

Music by String Quartet.

1. "Brotherhood," Mr. A. H. Spencer.
2. "The Needs of Humanity," Miss A. M. Stabler.
3. "Successive Lives on Earth," Mr. J. H. Fussell.

Music.

4. "Theosophy and the Children," Mrs. E. C. Mayer.
5. "Compensation," Dr. E. D. Simpson.
6. "Closing Address," Mr. A. H. Spencer.

Music.

The audience was not large, there being about 130 present, but a large proportion of these were strangers, many of whom remained after the adjournment to talk with the speakers and other members of the Society. Altogether the meeting was a great success, all the speeches were warmly applauded, and there was the same feeling of harmony and solidarity that characterized the April Convention and the first "Crusade" meetings.

ARYAN T. S. The meetings in October started out by being crowded, and have been well attended all along. The discussions were upon: 6th, Desire; 13th, The Search for Truth; 20th, Occultism and Magic; 27th, Personal Responsibility. James M. Pryse came back from his Western trip in the middle of the month, and was warmly welcomed. After a short stay he expects to start West again, this time by way of the South, visiting *en route* most of the Southern branches. The Sunday public lectures were begun this month and were upon: 4th "Cycles," by J. H. Fussell, 11th "Theosophy and the People," by A. Conger, Jr., 18th "From Past to Future," by Dr. E. B. Guild, and 25th "The Purpose of Theosophy," by B. Harding.

BROOKLYN T. S. Discussions in October were upon: 1st, Prophet and Priest; 8th, The Greater and the Lesser Self; 15th, What is Prayer; 22d, Evolution through Rebirth; and 29th, Expansion of Consciousness.

THE PROVIDENCE BRANCH (R. I.) held its first meeting in its new hall at 206 Weybosset Street, on October 18th. The meeting was very satisfactory in every way, and after the opening reading by the chairman, and a short paper by Mrs. Harmon, Mr. A. B. Griggs gave an address on "The Duality of Man" which will not shortly be forgotten by any who heard it. The meeting closed with questions from the audience which were ably answered by Mr. Griggs.

LYNN T. S. (Mass.) held its usual meetings in September, two for study, and two public lectures: 14th, George D. Ayers on "The Evolutionary Power of Thought," and 18th, Helen A. Smith on "The Supernatural."

PORTLAND T. S. (Me.) has taken a new room at 542½ Congress Street, Room 30,

which was formally opened October 18th. In consequence of the bad weather the attendance was only fifteen, but the meeting was otherwise very good and much interest was shown by the strangers present in the Crusade, an account of the work of which was given. The Branch looks forward with pleasure to a lecture by Mr. Ayers next month.

PITTSBURG T. S. had the following lectures in October: 4th, "Lost Souls" by Mrs. I. M. Holbrook; 11th, "A Theosophical Education" by Miss F. M. G. Camp; 18th, "Practical Brotherhood" by Mr. Ed. Scott; and 25th, "Instinct and Intuition" by Mr. J. W. Dunlap.

THEOSOPHY AMONG THE INDIANS.

Burcham Harding was requested to visit the Six Nations of the Iroquois Indians consisting of the Senecas, Onondagas, Oneidas, Tonawandas, Mohawks and Tuscaroras, whose reservations are found in northern New York and Pennsylvania, in order to carry to them the message of Theosophy. The chief reservation is at Cattaraugus, N. Y. Fortunately obtaining the companionship of one who had long been a lover of and beloved by the Indians, he was enabled at once to obtain a favorable reception and was requested to deliver an address upon Theosophy at the annual Temperance Convention held at Cattaraugus, October 7th. This meeting was attended by about seven hundred Indians presided over by the Chief of the Senecas including delegates from all the tribes and reservations of the Six Nations. Mr. Harding was the first speaker and was given the platform for the greater part of the evening. Following the usual method in Theosophy he impressed upon the Indians the importance of reviving and purifying their original religion, under the influence of which they had, in bygone ages, reached a civilization which probably exceeded in height that of the white man of to-day. He pointed out to them that the Indians always believed in the "Great Spirit," Boundless, Infinite, though manifested in every object in nature. They knew that each man is a "fire-carrier" and it was this knowledge which had in former times elevated their race. They knew that the law of the Great Spirit was just, fixed in its decrees, and immutable in its workings. They knew also that the world is filled with great forces and lesser ones, guided, controlled and ruled over by the Great Spirit. If the Indians desired once more to be great it must be accomplished by reviving these grand ideas in their own religion, for the Great Spirit had made them "red men" and given them the religion best suited to their condition.

The old Indian religion seems to be pure Theosophy. It is only necessary to put Theosophy before them using their own phraseology, and it goes straight home to the heart of every one. They have retained an ineffaceable recollection of an Infinite deity working through the hierarchies of nature, and instinctively believe in the law of Karma and individual responsibility. The audience were more than delighted to find a "pale-face" encourage the "red man" to revive his old religion, as it has been so long the custom to deride their beliefs as paganism, heathenism and idolatry.

Reincarnation used to be taught among the Indians, as evidenced by their histories, and two old men remembered hearing it mentioned by their grandfathers. A large proportion of the Indians retain their old customs and are still so-called "pagans" and among all Theosophy will find a ready soil.

Mr. Harding was entertained at Cattaraugus by one of the leading families of the Indians. The better class inhabit frame houses and live as white men, but the poorer Indians have log-huts where fashion and comfort seem strangers. Having abundance of land, wood, and the necessaries of life easily obtainable, besides an annual pittance from the government, there is every inducement to become indolent. Should they fit themselves by education, it is very difficult to obtain employment on an equality with the whites; hence they lack inducement for self-improvement. They are a portion of "discouraged humanity" sadly wanting the truth, light and liberation of Theosophy.

A visit was also made by Mr. Harding to the Onondagas, where he was entertained by the chief, who is the head of the "Six Nations." He was greatly interested in the lecture given at Cattaraugus, and has requested Dr. Dower, President of the Syracuse Branch, to give a presentation of Theosophy at their coming festival to be held in January next.

Mr. Harding visited the Branches at Buffalo, Jamestown, and Syracuse, and took part in Brotherhood Suppers at Buffalo and Syracuse, both being a great success and probably the most effective propaganda work which has been done there for some time. He delivered lectures at these places, formed classes for Branch work, and attended E. S. T. meetings. At Geneva, N. Y., two lectures were given, a centre formed, and a foundation laid for a new Branch in the future, which should probably grow out of the Brotherhood Suppers and Lotus Circle, which are to be inaugurated at once.

LETTER TO THE NEW YORK HERALD.

LONDON, *Sept. 23, 1896.*

TO THE EDITOR

The New York Sunday Herald.

Sir: Having read in your issue of Sunday, August 16th, a report to the effect that the Theosophists of England had "split" with those of America, on a rumor that Mrs. Katherine A. Tingley is the reincarnation of Madame H. P. Blavatsky, I have to say, as President of the English Society, that such a report is entirely without foundation and to ask your courtesy in inserting this letter.

There are a few persons here who have taken the name *Theosophist* who are not members of the Theosophical Society in England and who have sought to graft on to our work of twenty years a growth of their own; and by low and vulgar attacks on us, to bring themselves into prominence and our Society into disrepute. These very attacks themselves show that they are not Theosophists, for our Society of Universal Brotherhood makes attacks on no one,—although forced now and then to defend itself. It is these people who have circulated the story that Mrs. Tingley asserted herself to be a reincarnation of H. P. Blavatsky,—something utterly untrue. Mrs. Tingley positively denies ever having made any statement of the kind.

The statements in your article were taken by your informer from a magazine of English origin and were written by an enemy of our Society, known to all of us. Here they are of little consequence, for they were readily contradicted; but people in America, far away, and not knowing the facts, might be misled.

The effect of Mrs. Tingley's visit here, and of the Crusade, has been to considerably more than double our numbers and to increase the branches by fifty per cent. There is even greater solidity than ever before among the members and we are a unit with America and with true Theosophists the world over, and more than ever do we recognize Mrs. Tingley as our Head and the veritable leader of the Theosophical movement.

I am, yours truly.

ARCH'D KEIGHTLEY, M. D.,

President Theosophical Society in England.

LETTER FROM ENGLAND.

Tangible proofs of the remarkable power exerted by the Crusade in this country are now appearing on every hand; lodges and centres are springing up in all directions and the membership roll is increasing steadily. "Home Crusader" Herbert Crooke is doing invaluable work in visiting the various centres of activity and helping the workers to utilize the force set going by the Crusade. As a result of his travels four new Lodges have already been formed and there is promise of many more. These are the Pandava Lodge at Tynemouth, the Rajah Lodge at Newcastle-on-Tyne, the Dana Lodge at Blackhill, Durham, and the William Q. Judge Branch at Market Lavington, Wilts. The first three together with the Krishna Lodge form a remarkable group as a result of the devotion and energy of Mrs. Binks in that district.

The Liverpool Lodge is, as usual, extremely active, and both there and at Southport the members give open air addresses to thousands of people, chiefly of the working class. They have formed a centre at Formby near by, and another at Chirk in Wales.

Katherine A. Tingley Branch No. 2, at Halifax, is rejoicing in the possession of a room which was used by the Crusaders, and the nucleus of a library. The No. 1 Branch of the same name at Chesterfield is also growing steadily and Brother Udall, who had been alone there for four years, now has nine others to help him.

The Aryan Lodge at York under the direction of Brother Mellis is rapidly becoming potent for good work in that ancient city.

Brother H. T. Edge, who is now resident at Southsea, is creating considerable inquiry by his articles in the local press, and with the help of Brothers Gourd and Ryan a centre will soon be formed.

Clifton reports a great deal of quiet inquiry, although people seem shy of attending meetings.

Brother F. J. Dick, of Dublin, recently visited Scotland and helped to consolidate the new T. S. there.

In the London district there is plenty of activity. Bow is about to acquire a house which will form an East-end Headquarters and a home for the press. Brixton holds a weekly class for workingmen and is arranging for brotherhood suppers. The monthly

conversaziones at the central office are much appreciated and musical selections are given by several members.

Of our two delegates on the Crusade Mrs. Cleather joined the party at Rome on Sept. 17th, and the Rev. W. Williams starts on Oct. 1st to meet them at Cairo.

BASIL CRUMP.

LONDON, *Sept. 30.*

THE THEOSOPHICAL MOVEMENT IN SWEDEN.

The 5th of September Dr. G. Zander called together the members of the administration of the Scandinavian Theosophical Society and told them that he resigned as General Secretary and Persident for the Section; about 120 members followed him.

The Theosophical Society in Europe (Sweden) held their constituting meeting the 13th of September. Dr. G. Zander was elected President for life, and the members requested him to organize three committees, one to work out a scheme for new rules, one to make agreement with the administration for the old society about some economical questions, and the last to work out a plan for a new monthly journal. Mrs. Katherine A. Tingley was elected an "honorary member." Telegrams were sent to the "Crusaders" and Mrs. J. Keightley.

The new Society is a part of the Theosophical Society in Europe, and comes under the rules of that Society of which Mr. Ernest T. Hargrove is President. Three of the Lodges in the old—the Scandinavian Theosophical Society—namely, Kalmar, Helsingborg and Wenersborg, followed the new Society, so their names as Lodges in the old Society were obliterated.

The new Lodge at Helsingborg was named with acclamation, the Helsingborg Lodge Katherine A. Tingley, and Erik Bogren was elected its President.

ERIK BOGREN.

HELSINGBORG, *October 29th, 1896.*

NEW ZEALAND ACTIVITIES.

THE THEOSOPHICAL SOCIETY IN AUSTRALASIA (N.Z.) has its headquarters at Marine Chambers, Marine Quay, convenient to the tram car and railway terminus. The officers are: John St. Clair, *President;* Mrs. M. A. Cooper, *Vice-President;* P. M. Dewar, *Hon. Sec.* The Society is composed of several of the first to join the T. S. movement in 1882-84 and others who declined to follow Mrs. Besant in her persecution of our late chief, W. Q. J., as they held that it was no part of the duty of a Theosophist to accuse others.

THE "WAITEMATA CENTRE" T. S. in A. (N. Z.) meets regularly each Thursday at 7.30 P. M. to study the *Ocean of Theosophy* and other works. Visitors are admitted and are cordially welcomed.

THE THAMES CENTRE meets at Pollen St., Thames, forty-five miles from Auckland by steamer, and under Brother S. J. Neill's direction is doing steady work. Two meetings are held, one on Wednesday evening for advanced students and another on Thursday evening for general study.

ONEHURYA CENTRE, 6 miles from Auckland by rail, has just been organized and will meet weekly at Mr. G. R. Fellow's house near the railway station.

Much interest has been shown at the Thames through the weekly lectures of Brother S. J. Neill, and Theosophical ideas are being widely spread in consequence.

Work, but in working never forget the end for which you strive.—*Book of Items.*

ÔM.

LIST OF THEOSOPHICAL AND KINDRED WORKS

Which may be obtained (post-paid) from THE THEOSOPHICAL PUBLISHING CO., 144 Madison Ave., N. Y.

Adventure among the Rosicrucians, ...paper, 50c; cloth $ .75
Animal Magnetism (Binet and Féré).. 1.50
Astral Intoxication, etc..... .05
Astral Light (Nizida)..... .75
Atlantis (Donnelly)..... 2.00
Atlantis, the Story of (Scott-Elliott)... 1.25
Bhagavad-Gitâ (Judge) red leather, ...75c; morocco 1.00
Bhagavad-Gitâ (Mohini's translation and notes)..... 2.00
Bœhme, Jacob, Life and Doctrines of 2.50
Buddha, Life of (Lillie)..... 2.25
Buddha, Life of the (Rockhill)..... 3.00
Buddhism in Translations (Warren)... 1.20
Buddhist Catechism (Olcott)..... .40
Building of the Kosmos (Besant)..... .75
Buried Alive (Hartmann).....cloth .75
Christos (Buck)..... .60
Clothed with the Sun, paper, 50; cloth 1.25
Compendium, Raja-Yoga Philosophy 1.25
Culture of Concentration (Judge)..... .10
Death and After? (Besant)..... .35
Devachan (Coryn).....paper .10
Discourses on the Bhagavad-Gitâ.... .75
Dreams and Dream-Stories (Kingsford) .....paper, 50c; cloth 1.25
Dreams of the Dead (Stanton) paper, ...50c; cloth 1.00
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